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WOMAN'S WORK

PUBLISHED MONTHLY

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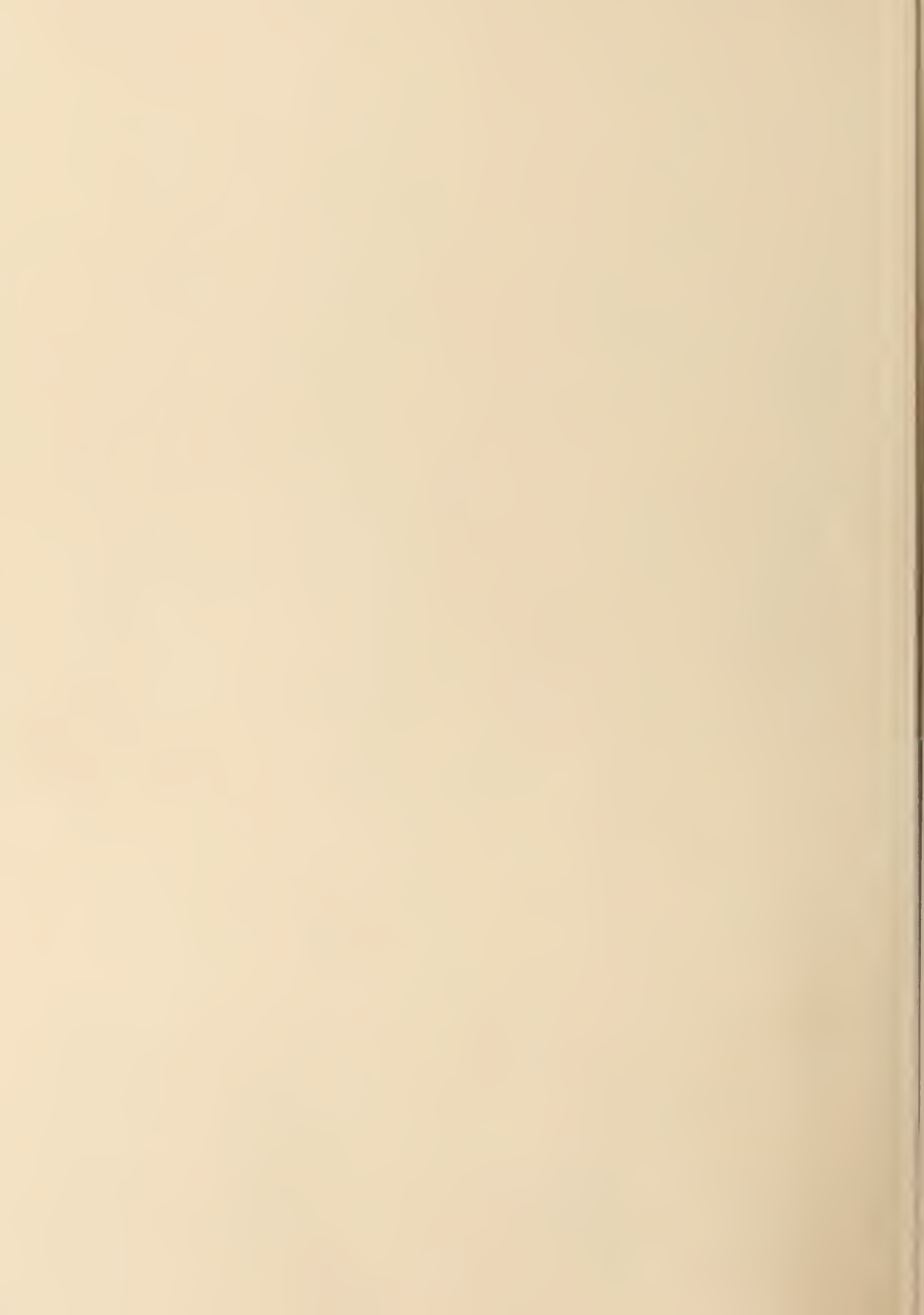
WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXVIII—1913

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK

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WOMAN'S WORK

A Foreign Missions Magazine

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Vol. XXVIII.

NOVEMBER, 1913

No. 11.

NEVER has there appeared in our pages such a list of outgoing missionaries as the *Changes in the Missionary Force* show for the month between September second and October second. The united prayer and gifts of the Church in the China Campaign is now showing results. Read carefully the list of tried soldiers going back for another campaign at the front, and of new recruits added to our forces. Add their names to your prayer record, they will need all the help that the Church can offer them in prayer and encouragement. The exact location of many of the new workers will appear in *The Year Book of Prayer*.

A MISSIONARY writes: "When I heard that I had been 'adopted' it fairly made me bubble over with happiness. I wish it were possible for the members of societies to know what it means to a missionary on the foreign field to be the special missionary of one society, and know they are interested in and praying for her. If they did, I'm sure more of them would adopt their own special missionary."

SPEAKING of the arrangement made by the Board to have, Mr. Haymaker, our former missionary in Guatemala, spend all the time he can on the field, *The Messenger*, the voice of that Mission, says: "It is impossible for Mr. Haymaker to live all the time in Guatemala, but it is possible for him to spend about four months of each year with us, which he is glad and willing to do. There is hardly another missionary on the field who understands the people and their language as he does. He does not have to be furnished with equipment and a home in

which to live while here, and does not have to spend several years acquiring a working knowledge of the language. He can drop into any position on the field the day he steps from the train and fill it. Those of us who are on the field need the help that he can give, and the field is ripe to the harvest. We feel that it is the part of Christian business and common sense to take advantage of this opportunity and it is a most economical and judicious thing to do."

FIFTY-THREE days of isolation during a very severe illness of scarlet fever has been the hard experience of Miss Alma D. Dodds, who went to Tengchowfu, China, in 1910. Miss Dodds is a trained nurse at the Severance Hospital and contracted the disease while taking care of the four-year-old grandson of her Biblewoman through his illness, which proved fatal. It is comforting to hear that the patient was cared for through the whole time by one of the Chinese nurses whom she was training, a daughter of the same Biblewoman, "always gentle, quiet, patient, cheerful and so eager to help." Her friends will rejoice to hear that though extremely ill Miss Dodds has entirely recovered and has none of the troublesome after-effects so common with this disease.

It was a joyful day when on September twenty-ninth Dr. A. W. Halsey appeared once more among the workers gathered at the noon prayer-meeting, after his absence of about four months. It was on June second, at the dinner given by the Presbyterian Union to the outgoing missionaries, that Dr. Halsey broke the tendons of his knee, and his many weary weeks of suffering, con-

valescence, and worst of all, of absence from his loved work, have been borne with cheerful courage. His welcome back gives a little indication of the place he holds in the hearts of his associates.

Our attention has kindly been called to an error in the review of Crawford's *Thinking Black* in our October number. Mr. Crawford is spoken of as a Wesleyan missionary sent out by the London Missionary Society. As a matter of fact this live missionary begun and carried on his vigorous work as one of the Plymouth Brethren.

RELIEF is felt at hearing that the results of the fire in the precincts of our mission at Coyoacan, Mexico, were not so serious as was feared at first. We mourn with our workers there the loss of the theological students' dormitory and the building containing the dining-room and kitchen, but are grateful that none of the college buildings or professors' houses were injured.

WE read of the keen interest in Seattle, Washington, in the Japanese celebration of Buddha's birthday, "a sort of combination of Christmas and Easter," held at the Buddhist Temple. "The shrine of wrought gold was covered with cloth of gold, woven into a picture of Buddha amid the sun's rays, to typify spiritual enlightenment!" Tea libations were poured over the bronze image of Buddha, and the American guests "were enthusiastic in their praise of the quaint service, the children's songs, the unique vaudeville and the dainty refreshments." We can not help wondering whether some of these Americans had not learned "Thou shalt have no other gods before Me!" The quotations are from *The Evening Post* of New York.

LAST spring Mrs. Paul Doltz traveled through their entire field with her husband, going more than three hundred miles in native sailboats and on horseback. Mr. Doltz gives a little summary of his work as follows: "I have been visiting the churches, counselling them

in their difficulties, conferring with them in plans for advance and conquest, endeavoring to cheer them in times of discouragement, baptizing new converts, suspending one member, marrying various couples, preaching the Gospel wherever and whenever I could get a chance in either English or Tagalog, teaching in classes, studying Tagalog and Spanish, writing articles and letters, and keeping accounts—and I have kept unwavering the conviction that God is marching on in the Philippines, bringing His Kingdom to a fuller, larger, more glorious day!"

WHEN Dr. John R. Mott conferred with the missionaries in China one of the points earnestly discussed was the need of new Christian literature to meet the new eagerly inquiring attitude of the reading people of China. Books, periodicals and newspapers are in great demand, the influence of literature of worldliness and agnosticism should be counteracted by supplying that which is of true value.

The Missionary Review of the World has introduced a new department containing ideas for home workers. This is a valuable addition to this comprehensive magazine. Representing no one denomination, no special fields, but surveying the work of all, all over the world, with articles from representative writers and gleanings from all reports and magazines, it is a periodical of peculiarly broad scope.

ONE of our new missionaries on the Philippine field, Miss Julia M. Hodge, writes that "the task of getting acquainted has been delightful; objects, faces and names, at first a bewildering confusion, are beginning to take on familiar looks and sounds, and the unaccustomed mode of life is fast becoming habitual."

DR. McCALL and Mr. Graham of the Caetate district in Brazil have a record of over five thousand five hundred miles of mule travel in a year. What a hint that fact gives of apostolic "journeyings often"!

Our Missionaries in Latin America

AND POST OFFICE ADDRESSES.

MEXICO, N. A.

Mrs. R. A. Brown, Coyoacan, D. F.
Mrs. Chas. Petran, Sau Angel, "
Mrs. Wm. Wallace, "
Miss Blanche B. Bonine, Aguas Calientes.
Miss Jennie Wheeler, Saltillo.
Mrs. R. R. Gregory, Zitacuaro.
Mrs. W. E. Vanderbilt, "

GUATEMALA, C. A.

Mrs. Wm. B. Allison, Guatemala City.
Dr. Mary E. Gregg, "
Miss Beulah A. Love, San Augustin "
Miss Grace M. Stevens, "
Mrs. L. P. Sullenberger, Quezaltenango.

BRAZIL, S. A.

Mrs. W. A. Waddell, Wager, Bahia.
Mrs. H. J. McCall, Caetate, "

Mrs. Alex. Reese,

Cidade do Bomfim, Bahia.
Miss E. R. Williamson, Villa Bella das Umbranas, "
Mrs. H. C. Anderson, Bahia City.
Mrs. C. E. Bixler, Estancia, Sergipe.
Mrs. T. J. Porter, Campinas, S. Paulo.
Mrs. C. A. Carriel, Florianopolis.
Mrs. G. A. Landea, "
Mrs. A. C. Salley, Campos, S. Paulo.
Mrs. J. B. Kolb, Curitiba.
Miss M. P. Dascomb, "
Mrs. Ella Kuhl, "
Mrs. R. F. Lenington, "
Miss Anna C. Martin, "
Miss Dorothy Palmer, "
Mrs. H. P. Midkiff, Castro, Parana.

CHILE, S. A.

Miss Martha A. Beatty, Valparaiso.

Miss Florence E. Smith, Valparaiso.
Mrs. R. B. Elmore, Santiago.
Mrs. W. H. Lester, "
Mrs. J. H. McLean, "
Mrs. W. B. Boomer, Concepcion.
Mrs. J. S. Smith, Copiapo.
COLOMBIA, S. A.
Mrs. A. M. Allan, Bogotá.
Mrs. T. H. Candor, "
Mrs. J. H. Cruickshank, "
Mrs. C. E. Warren, "
Mrs. W. S. Lee, Barranquilla.
Miss L. W. Quinby, "
Miss Jessie Scott, "
Mrs. T. E. Barber, Medellin.
VENEZUELA, S. A.
Mrs. F. F. Darley, Caracas.
Mrs. T. S. Pond, "
Mrs. J. L. Jarrett, Cerete.

Miss Carrie L. Jayne, Rev. and Mrs. D. R. Edwards, en route for South America.

In this country: Mrs. G. L. Bickerstaph, 1833 E. 78th St., Kansas City, Mo.; Miss Rena Cathcart, 734 S. Lincoln St., Spokane, Wash.; Miss Martha B. Hunter, Braiurd Institute, Chester, S. C.; Mrs. J. F. Garvin, Oswego, Ill.; Mrs. J. T. Molloy, care Dwight H. Day, 156 5th Ave., New York; Miss M. K. Spencer, 541 Lexington Ave., New York; Mrs. C. M. Spining, Sabael, N. Y.; Miss Mary Turner, 541 Lexington Ave., New York

WHO'S WHO IN THE NOVEMBER NUMBER

DURING her furlough year many of our homeworkers have had the opportunity of hearing addresses from Miss FLORENCE E. SMITH of Valparaiso, Chile, and no one who heard her could fail to be deeply impressed by Miss Smith's earnest devotion, her intellectual equipment and personal charm. At the Board's Conference with the new missionaries last June her address on *The Missionary and Work for Women* was especially inspiring and illuminating. We have persuaded Miss Smith to allow us to give this to our readers, for the light which it sheds on the woman missionary's effort and problems is as much needed at home as abroad. Rather than abbreviate the address we shall present the conclusion in our December number. It is as applicable to Syria and Persia as to South America.

MISS JENNIE WHEELER has been in Mexico for twenty-five years. Her fruitful quarter-century of service was commemorated by the Board in extensive repairs and the building of Jubilee Hall at Saltillo Girls' Normal School, of which she is the principal. In its report the Mission recorded its appreciation of Miss Wheeler's heroic conduct in sticking to her post through the most trying circumstances, for the greater part of the year the only missionary on the whole northern field.

MRS. ROBERT E. SPEER needs no introduction to our readers. She has kindly let us have a simple scene which she prepared for the use of her Sunday-school class last Christmas, and which could be appropriately presented by a mission band or any group of girls. For convenience of preparation we give it in this number.

THE REV. DR. STANLEY WHITE, one of the Board's noble quartette of Secretaries, has lately returned from a tour of inspection of some of the mission stations. While in India, he visited in the home of the lamented Mrs. A. L. Wiley. He has written for us a little intimate appreciation of her character and work.

MRS. BENJAMIN W. LABAREE worked with her husband in Persia until he met a martyr's death in 1904. She is now helping in the training of missionaries and has, by request, written a short account of the intensely vital and practical methods by which this work is done at the Kennedy School in Hartford.

WOMAN'S WORK has no stauncher friend than Mrs. WILLIAM WALLACE, who has for the last year been detached from her work at the college and theological seminary at Coyoacan to take charge of the girls' school at San Angel, during the furlough of Miss Cathcart. Mrs. Wallace meets encouragement and difficulty with the same indomitable courage and cheer, and her breezy informality makes her an entertaining *raconteuse*.

MRS. C. S. WILLIAMS went with her husband and little son to open the new station at Bucaramanga, Colombia. Some account of their work may be found in WOMAN'S WORK for November, 1912, also the picture which showed *peons* carrying Mrs. Williams on a stretcher across the river on her six days' journey by litter and canoe, when a dangerous illness compelled her return to this country. The station was closed, as no other missionaries were on duty there, but Mr. Williams has now returned to reopen it although his wife is not yet able to resume active work and remains at her home in Wisconsin.

DR. MARY E. GREGG has introduced Guatemala to many new friends during her recent furlough and now gives us a glimpse of how the furrows look as she again puts her hand to the plow.

REV. RAYMOND R. GREGORY went to Mexico, with his wife, in 1911. He has worked at Jalapa as well as at Zitacuaro, has assisted with the Mission Press and is for the present in Mexico City.

The Missionary and Work for Women

I.

IT is said that women are by nature more religious than men, and in support of this statement the fact is cited that they outnumber the men two to one in most religious gatherings. Whether the Laymen's Missionary Movement has corrected this state of affairs I do not know, but the attendance at this Conference would seem to support the first proposition. Of the one hundred and one names in the list of missionaries under appointment sixty-eight are women.

In speaking of "the missionary and work for women," reference is made almost invariably to the *woman* missionary. The dividing line between men and women is a very real and straight one in every Oriental country. One may question whether in the struggle for equality of all sorts in America we may not have gone too far in obliterating it, but it confronts one at every turn on the mission field. You will notice that in the churches the men sit on one side of the house, the women on the other. There is one school for boys, another for girls, or, if it is a mixed school, the boys sit together, the girls quite apart from them. There is none of the good comradeship between young men and women which characterizes the life of young people here at home. Friendship between men and women is not even conceivable. Womanhood ranks low—one degree removed, in many lands, from that of the brute beast, and that degree below, not above. It is to be your privilege to exalt womanhood, and all ideals connected with it, but this cannot be done by ignoring Oriental conceptions, or by attempting to foist American opinions and customs upon the East or the South. This is one of the first and most difficult lessons for us to learn: that we must lift the ideals of the people among whom we work from *within*, not by an *appliqué* of American or Anglo-Saxon

usages, however sure we may be that they are founded on righteousness. So then let us lay it down as a principle that the work of the woman missionary in general, and of single women in particular, lies among women. A newly arrived and eager young woman, fresh from a Bible Institute, scandalized her mission by proposing to teach theology to a group of young men. There are, of course, exceptions to this rule, but they are the reward of gray hairs and years of service.

For many of you who are, or expect to become, missionary wives, your sphere of usefulness will largely lie in and through your home, and you should desire no greater. The wife of a missionary is just as truly a missionary as her husband; in some cases *more* truly so. One sometimes hears it said, "Oh, I am not a real missionary, you know; I only came to make a home for my husband." To make a home for him, yes; but unless that home is an object-lesson in the universal language of love to every man and woman, boy and girl and little child within the radius of its influence, then it spells *hindrance*, not only to the work at large, but to her own husband in that work to which he has consecrated his life. But surely, one objects, when there are little children to care for, a woman cannot be expected to do a fixed amount of routine work. Surely not; but the missionary wife, even when tied down to home cares, may by her intelligent interest in and comprehension of mission problems, and her sympathetic readiness to help all who come to her, whether co-laborer or national convert, contribute as much to the real work of the mission as the teacher or evangelist. One of the most efficient missionaries I know has brought up eight splendid boys and girls; each new child has been a point of contact between her and all the women surrounding her.



VOLCAN TRONADOR, A PEAK OF THE ANDES Sent by Miss Florence E. Smith.

Another, bound to her bed by incurable disease for many years, yet rendered yeoman service from her sickroom. Usefulness on the mission field is not so much an achievement as an attitude.

The home must be an open home; open at all hours and to all sorts and conditions of people. Open when one would fain have it shut. It costs to maintain such a home, and some are not willing to pay the price. But it also pays. The longer one lives on the mission field, the more he realizes that the hardships are not those which he expected to find. It is not so much the heat, or the insects, the stones and persecutions to which he has nerved himself in his imagination, while yet safe in the comfort and security of his own home; it is not the doing without of many things hitherto considered essential, or the limitations of a foreign environment which harass him. There are subtler things. To live forever in the public eye, in a glass house, as it were. To be the object of perpetual curiosity and comment. To receive visitors from early morning until late at night—visitors who come and *sit*. One never realizes the possibilities of that word in this country. Visitors who come the day when a thousand things have been planned which you feel must be done—the home letter for the outgoing ship,

the report written, the garment to be finished. Visitors who cannot understand your haste, and who will bitterly resent any manifestation of brusqueness on your part. Visitors who will comment upon your personal appearance with cheerful freedom, inquire whether your teeth are artificial and why you look so much older than your husband; how often he beats you, and how much salary he gets. This is not impertinence, but well-meant interest, and never to resent it, but to turn each occasion to account in teaching some woman neatness, orderliness, cleanliness, love of truth and right living, is an art which is only acquired by long practice and self-discipline. To be sick and weary, longing for the sight and sound of your own kind, and yet to be patient when women come who sit hours by your bedside and recommend remedies whose mere mention horrifies and nauseates you; who tell you that to wash your face is madness, and an open window suicidal. At first you will shut them all out with a decided "I can see no one to-day," but later you will comprehend how you have hurt and offended them, and that it is better to show them how to suffer patiently than to indulge one's self in longed-for retirement. To look beneath the coarse and often filthy exterior to the woman-

heart beneath, gross and heavy through centuries of ignorance, but yearning still, and realize that you are different from her only because of what the love of Christ has wrought for womanhood, and of which she knows nothing.

"I don't see how you can love these women," said a newly arrived missionary wife; "they are so dirty, so repulsive-looking. Of course, I would *do* anything I could for one of them, but I just can't love them as you seem to do." There is no other secret. You must love those women with a love so great that it will enable you to bear the stings and pricks of every day, to face physical and moral uncleanness in

that your cook does not know how to broil steak, and your laundress cannot be persuaded to use clothespins or a wringer. But if you are truly wise you will proceed to discover with all speed how really delectable native dishes are, and *how cheap*, and to content yourself with clothes washed in the river and dried on cactus bushes and barbed-wire fences, provided they are clean. And an instinct of race prejudice that you did not know existed in your heart until some day when it springs full-grown upon you, will suggest that your home is for *you* and your friends, not for the riff-raff of a foreign population. The Americans



A STREET IN VALPARAISO, CHILE

Sent by Miss Florence E. Smith.

their most loathsome forms, to bear unjust and often cruel criticism, to make your house and your home life a continual object-lesson, and your heart a refuge for all who are oppressed.

And your home must be free from the suggestion of patronage. Most Americans who go abroad for the first time are obsessed by the notion of America's importance. "We are the people and wisdom will perish with us," is their too often openly expressed point of view. You will probably try to make as nearly an American home as one can in a foreign land, and at first you will probably waste your time in lamenting

and Englishmen whom you meet will help you in maintaining this attitude, but if you want to be a truly useful missionary you will track the beast to its lair on its first appearance, and slaughter it without mercy. That was an illuminating remark made by Dr. Rodgers, that the men could go off on evangelistic tours and mix with Filipinos, Chinese, Japanese—all races—on terms of perfect equality for three or four weeks at a time, but as soon as they returned to the centre of civilization and to the women of their households, they were constrained to invite the native brother to a seat in a room

apart, or to a meal in the kitchen. I know how truly he spoke, and it made me wince. Are we women of smaller calibre than men? Are we less generous? Are we less generous? Are our boasted high standards dependent upon drawing-rooms, fine linen and polite society, and not upon real things, such as character and truth and Christian friendliness? Of course, as Dr. Rodgers suggested, it would be no real kindness to invite a man of the "Sweeper" class to your table, for he would be mortally embarrassed, but the Orientals are not fools. They know what is fitting and proper. It is not for not inviting everybody to your table that they will criticise you, but for drawing a hard and fast line between "native" and "foreign." There are men and women in our Christian congregations on the mission field as innately refined, if not so well-educated, as ourselves, and many with a mental equipment superior to our own. We can learn many things from them, we can put ourselves upon a footing of absolute equality with them, or we can betray to their astute minds that instead of our boasted superiority, we are really inferior. "I cannot imagine myself,"

said one of the best missionaries I know, "as superior in any sense to any of these people among whom we work." The principal of one of the largest schools for girls in India told me that they had made it a rule never to have a social function of any sort without inviting some of the national Christians. There are many barriers on the mission field to be broken down—barriers of inheritance, belief and education. There is none that is higher or more harmful than the sinister one of race prejudice, and it is the one which we women can do most to level to the ground.

The married woman has opportunities of helpfulness which never come to a single woman. A spinster is mostly an object of compassion in foreign lands, it being taken for granted that she is one of necessity, not choice, and while an old maid's children are proverbial as models of decorum, the Chinese or Filipino women would prefer to consult a woman of real experience, and in all the thousand-and-one details about a home in any land, the married woman missionary has a unique opportunity.

Florence E. Smith.

In Time of Storm and Stress

REOPENING of the Girls' Normal School at Saltillo for the year was announced for February twentieth. Everything was in order, and arrangements made to take eighty-five boarders who had promised to be here promptly on that date, but alas for our well-laid plans! The revolution in Northern Mexico, especially in the State of Coahuila, of which Saltillo is the capital, suddenly became alarming, and two days before the twentieth we telegraphed the girls not to come until March fifteenth. Almost immediately all railroad communication with outside places was closed, has not yet been opened, *August sixth*, and very little communication with the eighty-five girls we expected has been accomplished.

We are still waiting, hoping we can reopen school, or can get into communication with the girls and advise them what is best to do.

It is indeed a weary time and very discouraging, for last February the outlook was so bright for a successful year. More girls had applied for entrance than we had room for; the Northwest Board had given a generous sum for new equipment; the building was renovated and we had twelve girls to graduate. As it is now we have eight boarders; four of these are girls whom we have never been able to send to their homes, four are from the city, so that we could send them home at once should any trouble arise. Then we have five day pupils. These girls are study-

ing under one teacher, Severa, who is one of our first graduates, and has taught for us twelve years.

The other teachers have been suspended indefinitely. In this way we are trying to keep our work from becoming disorganized. The church work has not been interrupted, and our girls help in every way possible. The congregation has been splendidly sustained by the members, and services only suspended three times during all these months of disturbances, and if our people outside of Saltillo know we are here, ready to reopen the school with the full

number, whenever conditions permit, I believe we will hold our work together and perhaps reap a greater harvest, a greater number of girls may desire to enter our Protestant schools. It is a time when we want our Mexican Protestant people to have confidence in our sympathy for them and in our real desire to help the Mexican young women. Confidence in American sympathy has been greatly disturbed and we who are missionaries here must work the harder to keep and to regain it.

(Miss) Jennie Wheeler.

SALTILLO.

Revolution Seen from the Housetop

THE state of affairs now existing in Mexico is a good, bracing tonic for missionaries. Conversion and *Christian* education is the only salvation for Mexico. The kind of work our Church and all the Protestant churches are try-

applied the same principle here among the girls in this school. Some of them will sweep a room nice and clean and not sweep the dirt all in the corners and leave it there, as long as I am watching them. Until I can teach them to sweep



1.—A Street Scene.

GLIMPSES OF THE REVOLUTION

Sent by Mrs. Wm. Wallace.

ing to do down here is the only way this mess can ever be straightened out. I know a lot of the business men of different nationalities think that swords and guns will settle the problem, and of course there will be peace for about two minutes or as long as one can afford to stand and point the gun at the rebel; but wait until your back is turned and the gun lowered! I have

a room "to the glory of God" and not because Señora Wallace is standing over them, then and only then will I be much of a success in governing a school!

Out here at San Angel we have been as quiet as kittens and as undisturbed. We used to go up on the housetop and watch the smoke of battle and listen to the guns in Mexico City. Some of our

friends in the city heard that San Angel was being attacked by the Zapatistas and were somewhat alarmed for us, but the reports were false. No one deigned to pay any attention to us, neither friend nor foe, when such bloody scenes were being enacted in the city. We were cut off from everybody and everything during the ten days' bombardment. I did not even have a husband to cheer me on my lonely way, as Mr. Wallace was on a trip to Yucatan, where he spent one night *in jail*, too. An overzealous *jefe politico* ran Mr. Wallace and several others into jail for



2.—The United States Embassy during the bombardment.



3.—Tower of police station after the bombardment.

holding a conference, which in their case was a prayer-meeting. I was really relieved not to have a husband during the worst of the fray, for knowing him as well as I do I am sure he would have been prowling around Mexico City among the shots and shells hunting up some of my school-girls who were marooned there or looking after some of those poor little newsboys, fifty-four of whom were shot in the firing. We had nothing to worry us out here except anxiety about friends in the city. We had no street-car or telephone communication and no mail, but we had plenty to eat, for a supply of groceries came the very day before the outbreak, enough to last two months. We had but forty girls, who got to school before the trouble began. We now have eighty-two and more still coming. The scarcity of water has been worse than the revolution. We are deepening the well and hope soon to have a better supply. Nearly a hundred people on this place and a scarcity of water is more serious to my mind than a bombardment.

(Mrs. Wm.) Mary McQuat Wallace.

FOR health reasons, Mr. and Mrs. C. E. Warren have been transferred from the hot station of Medellin, of the Colombia Mission, to the higher atmosphere at Bogota. Mrs. Warren writes: "The last train ride of ten hours is most beautiful. It is a steady climb from about three thousand feet to eight thousand six hundred and the scenery is perfectly gorgeous. You start out suffocating with the heat and reach Bogota enveloped in heavy coats, the average temperature here being near sixty degrees. But oh, the lovely, fresh, cold air and the beautiful, bright sunshine and blue skies. I do love it so! You see it is almost like home-coming to me, for I worked here for four years before I went home and was married. I assisted Mrs. Candor in the girls' school and I just love the old school itself. I have many dear, loyal friends here and some of my old girls."

CHANGES IN THE MISSIONARY FORCE

Rev. and Mrs. Geo. C. Doolittle should now be addressed at Oberlin, O.

ARRIVALS:

- At San Francisco, Aug. 1—Miss Janet McKillican from N. China. Address Van Kleet Hill, Ontario, Canada.
- At San Francisco, Sept.—Rev. and Mrs. J. M. Espey from Central China.
- At New York, Sept. 7—Rev. M. B. Palmer and family from Siam.
- At New York, Sept. 7—Rev. H. A. Whitlock and family from India.
- At San Francisco, Sept. 16—Rev. Dr. A. A. Fulton from S. China. Address, 517 Green Bldg., Seattle, Wash.
- At New York, Sept. 20—Mrs. R. R. Gregory from Mexico.
- At New York, Sept. 20—Miss Kate Spencer and Miss Mary Turner from Mexico. Address, 541 Lexington Ave., New York City.
- At New York, Sept. 20—Mrs. W. E. Vanderbilt from Mexico.
- At Boston, Sept. 27—Dr. and Mrs. J. W. Hirst from Korea. Address, Fairhaven, Mass.

DEPARTURES:

- From New York, Sept. 3—Mrs. Chas. R. Murray, returning to Persia.
 Miss Florence E. Murray, to join the Persia Mission.
 Miss Alice O. Ensign, to join the Persia Mission.
 Miss Emma L. Campbell, to join the Persia Mission.
 Mr. Frederick A. Bird, to join the Persia Mission.
 Miss Helen M. Shaw, to join the Persia Mission.
 Miss Nellie Camp, to join the Persia Mission.
 Rev. B. S. Gifford, to join the Persia Mission.
 Miss Edith Lamme, returning to Persia.
- From San Francisco, Sept. 10—Rev. and Mrs. W. M. Campbell, returning to Hainan.
- From San Francisco, Sept. 10—Rev. and Mrs. John F. Steiner, Rev. and Mrs. Samuel R. Braden and Miss Mae Chapin, to join the Hainan Mission.
- From San Francisco, Sept. 10—Dr. and Mrs. C. K. Roys, returning to Shantung.
- From San Francisco, Sept. 10—Miss Adelaide Primrose, to join the Shantung Mission.
- From San Francisco, Sept. 10—Dr. Leroy F. Heinberger, to join the Shantung Mission.
- From Vancouver, Sept. 10—Rev. and Mrs. W. D. Noyes, returning to S. China.
- From New York, Sept. 10—Rev. E. E. Fife, D.D., returning to India.
 Miss Mary C. Helm, returning to India.
 Mrs. J. M. Gohcen, returning to India.
 Mrs. R. H. H. Goheen, returning to India.
 Miss A. A. Browne, returning to India.
 Miss M. C. Rebentisch, returning to India.
 Miss Ada D. Ayers, Miss Lucy F. Bittinger, Miss Mary E. Paisley and Miss Emily L. Peterson, to join the India Mission.
- From San Francisco, Sept. 10—Miss Ann E. Garvin, returning to Japan.
 Miss Grace M. Withee, to join the Philippine Mission.
 Rev. and Mrs. R. O. Franklin, returning after an interval to Siam.
- From San Francisco, Sept. 11—Rev. and Mrs. F. W. Bible, returning to Central China.
- From San Francisco, Sept. 11—Miss Lulu A. Francis and Dr. Anne M. Humphreys, to join the Central China Mission.
- From San Francisco, Sept. 11—Mr. and Mrs. P. H. Dowling, Rev. W. W. Highberger and Miss Mary Preston, to join the Hunan Mission.
 Rev. Frank S. Niles, to join the Kiang-an Mission.
 Rev. E. L. Johnson, returning to N. China.
 Miss Mary I. Craig, Rev. and Mrs. John R. Lyons and Miss Anna G. Reed, to join the N. China Mission.
 Mrs. Hunter Corbett, returning to Shantung.
 Dr. Caroline S. Merwin, returning to Shantung.
 Mrs. W. O. Elterich, returning to Shantung.
 Rev. Geo. F. Browne, Mr. Paul C. Cassat, Rev. Delbert F. Coleman, Miss Irene E. Cowen, Miss Marie E. Woodward, Miss Helen Elterich, Miss Helen E. Christman, Miss Emily E. Patterson, to join the Shantung Mission.
 Miss Anna E. Kidder, to join the S. China Mission.
 Miss Bertha L. Harris and Miss Ethel N. Todd, to join the Japan Mission.
 Rev. E. F. MacFarland, returning to Korea.
- From New York, Sept. 12—Rev. W. J. Clark, returning to India.
- From New York, Sept. 20—Miss Florence E. Smith, returning to Chile.
- From New York, Sept. 20—Rev. and Mrs. D. R. Edwards, to join the Chile Mission.
- From San Francisco, Sept. 24—Mr. and Mrs. Edward S. Lazar, to join the Shantung Mission.
- From New York, Sept. 24—Dr. Martha Hackett and Dr. Harriet M. Alyn, to join the S. China Mission.
- From Vancouver, Sept. 26—Dr. and Mrs. O. F. Hills, returning to Shantung.
- From San Francisco, Sept. 28—Miss K. Arthur and Miss E. Faris, to join the S. China Mission.

From San Francisco, Oct. 1—Mr. and Mrs. Ralph M. White, to join the Central China Mission.

Rev. and Mrs. Reuben A. Torrey, Jr., to join the Shantung Mission.

Dr. and Mrs. R. M. Ross, returning to S. China.

Miss Margaret V. Jones, Miss Edna Lowe and Rev. Alonzo A. Pratt, to join the S. China Mission.

Miss Margaret M. Barnett, to join the Philippine Mission.

Rev. Paul Eakin and Dr. and Mrs. Paul W. Van Metre, to join the Siam Mission.

Dr. and Mrs. C. W. Mason, returning to Laos.

Dr. Chas. E. Park, to join the Laos Mission.

From New Orleans, Oct. 2—Rev. and Mrs. Paul Burgess and Miss Henrietta York, to join the Guatemala Mission.

RESIGNATION: Rev. Dr. and Mrs. J. L. Potter, of the East Persia Mission. Appointed 1874.

DEATH: At Mainpuri, India, October fourth, Miss Margaret J. Morrow. Appointed 1890.

[THE Boards expect that missionaries who are invited to make addresses should have all expenses paid by those inviting them, and should also receive from two to five dollars compensation.]

Missionary Candidates at Work

THE doorbell rings at the home of the Superintendent of the New Britain City Mission, and four bright-faced, energetic young women are ushered into the study. Their morning has been spent in close attention to classroom work and studies at the Kennedy School of Missions, affiliated with the Hartford Theological Seminary. The afternoon is to be no less a part of their missionary training, but of a different sort. First in order are reports of the calls made a week ago—a splendid opportunity for the Superintendent to point out in a practical way the mistakes or successes of the students and to relate what she knows of the results of their calls. The principles of missionary practice are much more easily recognized and mastered when encountered in the shape of practical illustrations in a Lithuanian or Persian home than when left to the imagination assisted by lecture notes!

After the reports, instructions for the day follow. The student who is soon to sail for South America is sent to do a difficult bit of investigation in a Roman Catholic home, where tact and love, keen insight and quick action are needed if there is to be any success. No wonder she shrinks and asks that a more experienced worker be sent in her place, but she *goes* and she *succeeds*, and a new sense of power is evident when she makes her next report.

One of the students is a young woman of experience in work as a district

nurse who feels the need of instruction and experience in ministering to souls as well as to bodies before she goes to the interior of China. She is taken to the home of a young Italian woman who, with her husband, has lately been converted, and who has asked for some Bible instruction. Plans are made for combined lessons in English and the Bible that prove a blessing to both instructor and instructed.

A student who has been sent for two weeks with an experienced missionary in the capacity of an observer, starts out rather fearfully alone to the home of a woman who is in deep trouble. Her instructions include the remark, "If you make your way with her, as I am sure you can, she will be glad to have you pray with her before leaving." The girl returns with a radiant face, and a new era in her Christian life has begun with her first prayer with a soul in need to whom she has gone as a missionary—"one who is sent."

There are wonderful opportunities for the young wife of a missionary candidate for Egypt, and special pains are taken to help her gain an insight into the possibilities for work among mothers. She reports with deep interest her call on a weary, homesick young mother, the graduate of a mission school, whose lonely heart yearns for her own mother in Persia, and who responds eagerly to the interest of her caller. The training of missionaries' wives for the opportunities of service

that open to them on the mission field as they do to no single women is a line of work that has had little attention so far, to the great loss of Boards and mission fields. Hartford and New Britain are endeavoring to give this training in as practical a way as possible.

Several of the students spend a part of their afternoon of "Missionary Practice" at a large school, where children of twelve or more nationalities are enthusiastically learning to sew. The scientific course in sewing is taught to the teachers by one of the city missionaries, and the "sample books" prepared by themselves will be a valuable asset in their future work in Arabia, India, Egypt, or wherever their appointments may take them. A foreign student who is shy about using her very remarkable knowledge of English in public, has had to prepare and tell the story to which the sewing-school children eagerly look forward. Fine practice this against the day when she must use another acquired language—a more difficult Oriental one!

The task of successfully planning and supervising individual work to meet the needs, present and future, of each individual student, would be well-nigh impossible were it not for what lies between the weekly afternoons of "Missionary Practice" in New Britain. The personal conferences of each student with not only *one* but various members of the faculty of Hartford Theological Seminary, the instruction relating to prospective mission fields, methods, Bible study and other branches, send the student to do practical work in New Britain with an eager desire to *try out* and *prove* what has been learned theoretically.

At the end of a term of weekly practice work in New Britain, a thoughtful student made the following statement as to one of the results of her work: "I have gained a realization of what has been taught theoretically at the School of Missions—that what the missionary gives out *must* be from personal experience, genuine and sincere."

Mary Schaufler Labaree.

(*Mrs. Benjamin W.*)

MEMORIAL

MRS. A. L. WILEY.

IN the September number of *WOMAN'S WORK* there was a brief notice of the death at Clifton Springs, July fifth, 1913, of Mrs. A. L. Wiley. It seems fitting that further mention should be made of this noble woman whose life was literally given to India. It is a peculiar privilege for me to write this word, for one of the last of Mrs. Wiley's habitual kindnesses was shown to me.

It was at her home in Ratnagiri that the only sickness I experienced during our nine months' trip in the East overtook us. Mrs. Wiley, though herself scarcely able to be about, was untiring in her care and solicitude. Her waning strength was taxed to the uttermost to give comfort and in preparing delicacies. This was expressive of her life. In spite of weakness she insisted on

showing us the school and compound. Unable to walk, except on level ground,



because of heart trouble, she was carried in a chair by the willing hands of

some of the school-boys who loved her. As an illustration of the influence of her unselfishness, a simple story will suffice. At the time we were visiting Mrs. Wiley, her cook, faithful but fickle, had gone on one of his regularly consistent sprees. This left Mrs. Wiley in a plight. She was helped out of it by one of the Indian teachers in the school who volunteered to come into the house and do the work. Only one who knows what it means in India for a man, who has become a teacher, to return to menial or hand work will grasp the significance of this story. By unselfish Christlikeness Mrs. Wiley struck the surest blow at the caste spirit, which threatens to persist under slightly changed forms even among Christians.

It is not at all surprising that in the many letters that come from the field there is a deep sob of sorrow; especially is this true of those from the children in the school, to whom Mrs. Wiley was a veritable mother. Without children of her own, she took into the embrace of her love those of her adopted land. A visit to the schools quickly revealed the fact that not only in piety, but in practical common sense Mrs. Wiley was a woman of rare ability. Not only were the pupils taught to read and write, they were also instructed in the most efficient ways of preparing things needed in household economy; especially were they taught how best to turn to advantage Indian customs and implements. Some of the children who write to Dr. Wiley pleading with him to return to India say: "We have

never been orphans before, but we are all orphaned and desolate now." Perhaps no better way of picturing Mrs. Wiley can be chosen than to use the words of one of her Indian friends, couched in Oriental imagery: "On the morning of July fifth, the day of Mrs. Wiley's death, the sun was shining in transcendent brightness, when suddenly at eight o'clock it set and has not risen again." A Mohammedan writes of how Mrs. Wiley ministered in the time of death in his family and that through her he was led in his sorrow to turn to his Bible, where he found comfort. Thus did her silent influence lay hold on those about her, irrespective of religion or nationality.

A memorial service was held at Ratnagiri on Sunday, August tenth. Many loving tributes were paid to her who gave her life for the people of her adopted land. Sympathy will go out to the stricken workers and people of the Ratnagiri field, even more tenderly to Dr. Wiley, the strong man who listened to his wife's plea to remain at her post even when he knew the peril of her doing so. It is such lives as Mrs. Wiley's which should never be forgotten in estimating the value of missions. Without noise, above seeking for men's praise, content to remain in hidden service, so transparently clear and pure that no human blurs obstructed the vision of Christ—these are the lives that will play the principal part in winning India for Christ.

(*Rev. Dr.*) *Stanley White.*

Silver Linings

NIGHT is not everywhere in Mexico. I admit that during the short time we have been here this nation has passed through very little daylight. Would that in this atmosphere, made hazy by jealousy and mistrust, treachery and murder, sometimes seeming anarchy, we might see more than occasional rifts. It is not pleasant to write about the dark

side of Mexico, for that reason I am going to tell you something about the growing Kingdom in the corner which I have seen with my own eyes. The State of Michoacan has been a rebel hotbed, yet in spite of all this we have watched our opportunities to visit the nearby congregations. Several times we have received letters from friends in the

States inquiring why we did not leave bloody Mexico before it was too late. I can best tell you why we do not wish to leave by giving you a few pictures of happenings here and there.

For many years the Santa Cruz Indians have had a special service on the day which to their mind is the big day of the year. They have no regular pastor. Either the missionary or one of the native pastors of the District serves them on Easter Day. Two weeks before Easter I saw eleven of the brethren squatted on the floor of the corridor at the Mission-house counting the money they carried in their handkerchiefs. Through great sacrifice they were going to enrich the Easter service, and they wanted to know if the amount they brought was sufficient to buy an organ. They are very poor. A good wage for them, in terms of our money, would be about twenty cents a day. They were not disappointed. We saw them, as happy as little children, carry their organ on their backs over the mountains to their village, with the promise that the missionary would also be with them on Easter Day.

When we came to the end of several hours' ride over the hills we stopped in front of a rancho house that had stood for more than one hundred years. As we entered the large room which served for all general purposes we also noticed that the little rancho school was in session. On a crude, hand-made bench sat some twenty barefooted boys and girls. The teacher was a modest young girl. Afterwards the missionary told me that when he first visited this rancho this little girl always cried when he came. The years passed and the bashful little girl grew and received a meagre education in the three R's at another rancho school. That day we saw her back among her own people giving to the little ones of the rancho what she had received and without any expense to the mission. Christian education is the only thing that can save Mexico. A poor school, I know, yet the good seed

is at work. With such schools scattered throughout the country districts of Mexico, in years to come it will not be said, as it is to-day, that about eighty-five per cent. of Mexico's population cannot read or write.

On our way south to the hot country we stopped for dinner at the house of one of the brethren. A week before the rebels had routed the Federals a few rods nearby and had taken almost all the family had. Of several Bibles they took all but one, and that was the one that Onesima left before she went where a room is prepared in the mansions for the saints. The mother said she told her son that when the rebels came again he must take that Bible and run and hide it. The story connected with Onesima's Bible is worthy to be placed in the acts of the modern apostles. Years ago the missionary and his wife on their itinerating trips frequently stopped at this liberal Catholic home for their dinners. The wife of the missionary invited one of the little girls, by name Onesima, to spend a few days at her home. While there Onesima became converted and received a Bible. Afterwards she became the mainstay of the little struggling congregation nearby, during its ups and downs, and through her efforts saved the little company to the Church. Onesima led to Christ her sister, who was married to a strict Romanist. The husband threatened to leave her and the little ones if she did not renounce her faith, and did so. She had a hard time raising her little children. She has remained true to the Gospel she received. Yes, more, from what we know she has stood the test where so many of the Mexican women, whose husbands have left them, fail—she has remained pure. When Onesima died her Bible passed as a priceless treasure into the hands of her faithful sister. We rode for four hours up the mountain and another hour down the opposite side until we got to the place. I asked the missionary why they lived up there where it seemed almost impos-

sible to make a living. I was told that some twenty years ago the members of this little congregation were peóns on a large ranch down in the valley. They became converted there. The owner of the ranch was a staunch Catholic and they either had to give up their new faith or leave. They did the hard thing in order that they might keep the open Book. There was no place for them to go except up into the mountain fastnesses. And there, among the loneliness of the mountains, the good Lord in some way has befriended them. That night I preached in the presence of a queen. During the service she sat on the earth floor with the women of the settlement round about her. They look to her as their saint and call her mother. For more than twenty years she has been the hostess of the missionary. She always has given him her best. She is not contented unless the missionary accepts her rough board

bed while she, with her four children, sleeps on the earth floor. She has the Gospel in her heart and is happy. That morning, without our knowledge, she sent one of the boys thirty miles away in order that we might have white bread for our supper, and her husband sent one of the young men on a sixty-mile trip to tell one of the brethren that the missionary had come, and to bring his infant child for baptism. When night came the father and mother and child were there. That night, as I lay on my bed, I said to myself—God bless those who have known what it means to suffer for their religion.

And now I ask you, my friends, would you leave Mexico just for the sake of war times if you had heard and seen what I have tried to tell? Does any one doubt that the Master will yet find His own in revolution-torn Mexico?

ZITÁCUARO. (Rev.) R. R. Gregory.

Back in the Harness

I REACHED here safely, greatly refreshed by my delightful vacation and my visit with home friends. My work was waiting for me and I am enjoying it. A new and very pleasant part of the work is looking after the health of the girls and teachers in our new school. Since the school is so near, I am taking my meals there, except breakfast, which I eat in solitary grandeur in the hospital. This arrangement suits me well until Miss York comes and we are ready to do hospital work.

There have been workmen here most of the time since my return and as far as the building is concerned we shall soon be ready to receive patients. This work could not be done before because of lack of funds, but the gifts of friends at home provided for this emergency.

I have lately had word that our furnishings have reached the port, so hope they will soon be in the city. Then you can imagine me struggling to get them through the Custom House, and trying to get reductions on the freight and

duty, so as not to have our treasury left in such a depleted condition that we shall be obliged to feed our future patients on an exclusive diet of *frijoles* and *tortillas* (beans and native corn-cakes).

A number of girls have applied who wish to enter the training school for nurses. We shall have many problems to solve in caring for the sick with these native nurses. The financial part is bearing heavily now.

But each branch of the work has its problems. The school is succeeding well in overcoming difficulties. Many of the girls have had no religious training in their homes, but they seem to enjoy the hymns they sing at morning prayers. The little song of thanksgiving which is used at the dining table often comes to my ears at mealtime. Two of the girls have lately announced their intention of carrying the Gospel to their people. I hope that two of the older girls will enter the hospital as nurses.

(Dr.) Mary E. Gregg.

GUATEMALA CITY.

Illustrative Incidents

STANDING one day in our front window at Bucaramanga looking out to the sidewalk of the narrow street, I saw a young woman approaching. She carried in her arms a wretched infant, in whose sunken eyes and ghastly color I could already read signs of the approaching dissolution. "Oh, Señora, you look at me so compassionately!" cried the poor mother, as she stopped to pour forth her troubles. But her voice had so dead, so hopeless a tone, and her face bore so desperate an expression, that it wrung my heart. By going without food, she had managed to save twenty-five cents to pay the priest for the baptism of her baby when he was one month old. The priests had refused to do it for that sum, telling her that she must bring thirty-five cents. She had gone back to starve herself again to secure the extra ten cents. By the time she was able to go the second time, the child was nearly two months old, and the priest again refused to baptize it, giving as an excuse, that, since the baby was so much older, he would have to have fifty cents.

Again she struggled along, working beyond her strength, on insufficient food, and so starving the puny infant until she had secured the fifty cents. When I saw her, she was returning from the sixth visit to the priest. The child was now five months old, had been ill of fever for weeks, was still unbaptized, and the priest demanded one dollar and a half! That day he had told the mother, brutally, that the child looked as if it were dying, and she had better hurry up with the money!

To you Protestant mothers, baptism means comparatively little. To an ignorant Catholic mother, it means the salvation of her precious child. Can you wonder at her hopeless, despairing state of mind?

One afternoon a young man came to Mr. Williams's office, almost frantically pleading for aid. He had been attending our services regularly, from the be-

ginning, and had accepted many of our beliefs, yet he clung to the inbred idea of the efficacy of baptism. His four-days-old baby lay dying, and the priests refused to baptize it, because he was a Liberal. This was his third child and each had died on the fourth day after birth. The other two were lost forever because he could not induce the priests to baptize them, and he *must* save the soul of this one. Mr. Williams went with him to the home, to calm the excited mother and to pray with the distracted family. The little one died within half an hour, and we helped the parents to find a spot in which to bury the tiny corpse. The authorities would not allow the man to bury in the city cemetery, because an unbaptized body may not rest in consecrated ground. The first child had been buried out in the road—the mule trail—for the poor father did not own a foot of ground. When the second child died, the desperate father had secured the co-operation of some friends and had scaled the high wall of the cemetery at night, to place the little body in consecrated ground, thus hoping against hope that it might be remembered in the resurrection, although never baptized.

Let me give you an extract from a letter that we have received recently, from an Englishman in Cartagena: "But what can you expect from a country where they burn Bibles? They do it here in Cartagena, and boast of it, too. I am not a prophet, but I think that I can prophesy with a tolerable degree of certainty, that no country will prosper, nor can prosper, that God will not bless any country financially where Bible-burning is a common occurrence. I look for no better days, materially, for Colombia, until the smoke of burning Bibles ceases to arise as a stench in the nostrils of the Majesty on High; until the union of Church and State is dissolved; until religious liberty is a reality."

(Mrs. C. S.) Maude Newell Williams.

With Presbyterian Young People

THE MEANING OF CHRISTMAS

CHARACTERS.—Four girls: Esther, Harriet, Betty, Angel.

SCENE.—An ordinary living-room (chairs, tables, lamp, seats, rug, curtains, plant). Girls have sewing-bags, books, etc.

Home of Esther. Esther and Harriet on stage.

ESTHER.—Did you tell Betty to be here by three o'clock?

HARRIET.—She's coming—I can see her now.
(*Enter Betty with hat and coat on.*)

BETTY.—I'm sorry to be late, but I had to do an errand for mother. I've brought back your book, Esther; thank you ever so much!

ESTHER.—Hurry up, take your things off and get to work—it gets dark so soon.

(*All sit down and take sewing out of their bags.*)

HARRIET.—What are you making?

BETTY.—This is a doll for one of the Daisy-field children.

ESTHER.—How did Christmas ever begin anyhow—I mean the presents and all the giving?

HARRIET.—Why, it goes all the way back to the Wise Men, and the gold and frankincense and myrrh. Without that gold perhaps the Holy Family could not have gone so quickly into Egypt.

BETTY.—In Holman Hunt's picture, the little Bethlehem babies that Herod's soldiers have killed are guardian angels for the Holy Child. Even the wolves are running away from them!

ESTHER.—So those babies gave the first Christmas presents perhaps—after the Wise Men—in giving their lives.

HARRIET.—Yes, but the whole of Christmas is a gift—God's giving to the world—that's the reason we always give to one another.

ESTHER.—It seems to have got wrong somehow, the way we do it. We worry and hurry and, after all, we give to the people who have everything already!

HARRIET.—Well, of course we want to give something nice to the people we love, but if we worry and hurry it is because we care too much for what people will think of us, and not just for the real giving.

BETTY.—I know what you mean. I gave a present to Caroline last year just because she gave me one, not because I wanted to.

ESTHER.—It is hard not to do that, but mother says the safe way is to be busy giving to some one who really needs things, and then there is no time for selfish giving—the kind that is just for the thanks we get.

BETTY.—I wonder how many of our Christmas presents would make the chimes ring, like the story Mr. Schauffer told us?

HARRIET.—The presents to your father and mother would. Every present would that you've saved for and really worked over.

BETTY.—The ones for Daisyfield would too, and for Miss Steele's little children in New York, or for the hospital.

ESTHER.—There is sure to be someone quite near us who needs things—I don't mean just clothes or money, but the feeling that somebody cares about them.

BETTY.—Father has a friend who went one Christmas to the Charity Organization Society to ask for the name of a family who needed help, and they told him about someone whose husband was dead and she had five children. She worked every night cleaning offices, and he found she had cleaned his office for a year—only he never knew about her, or what trouble she was in.

ESTHER.—Well! that was really keeping Christmas, to help that family and make them jolly; and of course the man's family had a better time than ever because they had tried to help this other family that was having such a hard time.

HARRIET.—Of course they did, and the nicest Christmas I ever had was when I got the tree and all the toys for the children's ward in the hospital. Some other girls helped, and it was just the nicest thing you can think of to see all those babies.

ESTHER.—The only trouble is that when you have tried to make someone have a Merry Christmas, you hear of another person who hasn't had any fun at all, and was lonely and miserable. The angels told the shepherds that the good tidings of great joy were for all people, but they have not all heard yet.

BETTY.—It is like Father Tabb's little verse:

"A little Boy of heavenly birth,

But far from home to-day,

Comes down to find His ball, the earth,

Which Sin has cast away.

Oh, comrades, let us one and all

Join in to get Him back His ball!"

ESTHER.—That's just it, and if we do the best we can we are helping. There! this muffler is finished. It will keep someone nice and warm at the Day Camp.

HARRIET.—My bag is almost finished for mother. I've been working on it all summer. But I have the dearest scrap-book ready for the hospital!

BETTY.—Helen and I made cards of pictures for the children that are too sick to hold a book.

ESTHER.—It's thinking of *getting* instead of *giving*, anyhow, that spoils Christmas—getting presents yourself, or getting thanks for what you give.

HARRIET.—The worry and hurry would have to stop if we all gave just real presents and did not think a bit about ourselves.

BETTY.—Mother says the tired shop girls and the people who have to work all night, just because it's Christmas, are like the poor babies killed in Bethlehem, and I suppose we are like Herod's soldiers if we make it harder for them.

HARRIET.—But even if we get it just right here around New York, the world is so big and this is only a tiny part of it. It can't be truly Christmas until everyone has a share in it.

ESTHER.—That's just what the missionaries are doing, trying to tell everyone—only there are not enough. If there were more, everyone would know the story.

HARRIET.—We know the story here, but we don't live it. Knowing it is not enough, it has to be *in* us, like the last verse of Bishop Brooks's hymn,

"Cast out our sin, and enter in,
Be born in us to-day."

ESTHER.—I think it's stupid that so many Christmas cards have flowers and turkeys, and all kinds of pictures on them, and so few have angels or Wise Men, or real Bible words. If everything reminded us of Bethlehem, and of the Lord's own life, perhaps it would be easier to keep Christmas in the right way.

BETTY.—How nice it is to get ready for it! Why, it makes you feel as if you could see the Spirit of Christmas!

HARRIET.—I wish we *could* see the Spirit of Christmas! Hush! Look!

(Enter the Angel, in simple white dress, with a light held high in one hand.)

ANGEL.—He came to lead captivity captive, and to give gifts unto men. He came that ye might have life, and might have it more abundantly. In Him is life, and the life is the light of men. Whatsoever ye do unto one of the least of these His brethren, ye do it unto Him. And He, if He be lifted up, will draw all men unto Him.

Emma Bailey Speer.

A REMARKABLE ADVERTISEMENT

TRANSLATION of a unique advertisement issued by Nestor Escobar, a crente in Goyaz. Sr. Nestor was converted through the reading of a Bible purchased from Mr. Glass some nine years ago, and later on was baptized as a member of the Presbyterian Church.

"POPULAR PHARMACY

OF

NESTOR ESCOBAR,
founded in 1905.

BOMFIM—Estado de Goyaz.

"The Proprietor of this well-known Pharmacy advises his many customers and the public in general, that a good supply of material medicines, prepared by chemical processes and pharmacists in laboratories of high standing, may be found in his establishment. These are for the healing of bodily sicknesses, but are often of uncertain effect.

"He has in stock also a large quantity of spiritual medicines of certain result and not made by the hands of man—as the Holy Scriptures, which are the power and wisdom of God for the salvation of those who repent of their sins and give themselves to Jesus Christ, the only Saviour of sinners.

"The material medicines, as well as the spir-

itual, are sold at any hour, at low prices and furnished freely to the poor."

Then follow in large type seven texts from



FOUR YOUNG MEN WHOM MRS C. S. WILLIAMS TAUGHT IN HISTORY at Bogota, impersonating famous characters at the closing exercises. "Charlemagne," "Caesar" and "Solomon" (seated) are all studying for the ministry. "Napoleon" is also a Christian boy. "Caesar" has been employed as assistant to Rev. Mr. Allan in church work at Bogota.

Scripture.—*South America*, published by The Evangelical Union of South America, London.

THERE had been an alarming earthquake in Guatemala City which caused some panic among the girls at the boarding-school. That night when they were going to bed and as usual repeating the verses learned through the day, a dear little girl of nine recited slowly and with great emphasis—"God is our

refuge and strength, a very present help in trouble," after which, curling up in her little white bed, she said calmly and gravely, "Lo que, de veras, es muy a propósito para estos tiempos" (which truly, is very appropriate for these times). "Buenas noches!" (Good night).

NEWS FROM THE FRONT

SIAM

MRS. HUGH TAYLOR writes from MUANG NAN, NORTH SIAM: We are safe and well in our adopted home. Leaving San Francisco January 4th, we reached Nan, March 3d, the quickest journey we ever made between here and the United States, and no river trip accounts for it.

We came from Bangkok to Denchi by steam car, from there to Pre by motor; at Pre we found our ponies waiting for us, so on Monday we "hit the trail" for Nan and arrived the following Monday. On Saturday we were met at Weang Sah, twenty miles from Nan, by Mr. Palmer and about twenty-five of his school boys. They, with the Christian community there, gave us a royal reception. There was a Laos feast to which many outsiders or non-Christians were invited. On Monday morning we came into the city, meeting bands of Christian men, women and children, giving us hearty welcome, till, by the time we reached our own door, we had seen all the missionaries of our station and nearly the whole church.

We find many new faces; the converts baptized during our absence. Both schools are doing splendid work. We shall all miss Mr. and Mrs. Palmer; try our best, we can not fill their places for a year in the Boys' School.

DR. CORT writes from PRE: One sees so much in European papers of late about the beauties of Buddhism, but "By their fruits ye shall know them," and I have lately seen a terrible specimen of the fruit. I have just returned from a call to a three-months-old baby. It has marasmus and is in a serious condition. The mother is dead and a foster mother is trying to rear it on condensed milk. Knowing nothing of the hygiene of infant feeding, she was using a bottle that was in a very unfit state, the milk was sour and naturally the baby was very ill. As they live close to us we shall have to take on the feeding of the baby till it is better. But the story is a cruel one. As you know, these people are in the bonds of superstition and in deadly fear of spirits at every turn. One of their horrible superstitions is that if a woman dies in childbirth her spirit will come back and hunt the husband to an early death. Where mother and child both die, as is frequently the case, they throw the bodies away in the forest as far apart as possible, in order that the spirit of the mother may waste time searching for the body of the baby and thus give the husband time to escape. The only way he can escape is to flee to the nearest temple and become a Buddhist priest. In this case the child did not die but was exposed in the jungle for two days and nights, the father having carried it out to the jungle before entering the priesthood. Two days later a little novice from a neighboring temple, in passing near the spot, was attracted by the cries and went to investigate and found the two-days-old infant lying on the ground, apparently nearly dead. It was brought into the city

and was adopted by a clerk and his wife, who have no children of their own. It got better and seemed to get along very well until two weeks ago. There is a law by which such a crime might be punished, but he is exempt at present because he is a priest and in the second place there are no direct witnesses, though everyone is sure that he is guilty. Under the Siamese code he could not be convicted unless at least two people had seen him take it out and had followed him and actually seen him desert it. So much for the tenderness of Buddhism.

SOUTH AMERICA

MRS. J. L. JARRETT writes from COLOMBIA:

We have a day school for the children, Mr. Jarrett has a night school for the men, and then we are constantly kept busy with sick folk. On Sunday the people come from long distances for medicine. We only give medicine to outsiders on Sunday, and they must attend the meeting afterwards. They start coming before we are up in the morning and hardly give us time to get a cup of coffee. The strange part about it is that three years ago neither of us knew one drug from another. We really have had some good recoveries, in spite of our lack of knowledge, and the fact that the people come again and again shows they reap some benefit. We have a friend in England who frequently sends us medicines in pill form, with directions what they are for and how to be taken, so if we give a good guess at the disease we don't go far wrong in the remedy. Our guessing is pretty wide of the mark sometimes, but a friend told us once "When in doubt, give quinine and iodide of potassium," and we find it works pretty well.

The work goes slowly but the Lord is blessing. There are a few truly converted, who live the life and are witnesses to others of the great salvation in Jesus Christ alone. I will tell you of our dear boy, whose name is Julian. He came to our school two years ago, when he was just able to say his letters. He is such a bright, intelligent lad, and got on very rapidly. He studies his Bible with keen interest and his one desire is to be a preacher. He seems to drink in the truth. One day he came and told us he had smashed all the images in his home. He gathered them together, shut himself up in a room and got rid of them all. His six older brothers were very angry with him; they burst open the door and he had to escape through the window. There is material for a splendid worker in him. We had twelve boys in the day school and I used to call them the twelve apostles of Colombia. Julian is the first one to make a stand and we long to see the others following in his steps.

MRS. J. H. MACLEAN writes from SANTIAGO, CHILE: Recently I have received several parcels of scrap pictures, for the children, and I wish to thank the friends for their interest in our work.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

The King's Business: CHAPTER III: THE RESOURCES OF THE KING'S ARMY

Use Bible lesson at close of chapter showing missionary policy of the early church.

Importance of having definitely-formulated policy for the development of state and local organizations.

Mention four points which should characterize the state policy.

Estimate number of Presbyterian women in your state and the number in missionary organizations.

Summarize practical policy, tested by experience, given at close of chapter.

Give most important points of the Standard of Excellence.

Outline the policy of your own presbyterial organization.

Peril of over-organization and rigidity of policy; peril of unformulated methods not related to concrete aim.

Need of complete manual for officers; of adequate expense fund; of labor and time-saving office appliances.

Study organization of your own auxiliary; duties of officers; of individual members; are there points for improvement? Is the membership and accomplishment adequately representative of your church?

Consider using all-day annual meeting for review of work done and discussion of enlarged future plans.

Show what has been accomplished by "division of field" plan in one local auxiliary.

THE SOCIAL SIDE OF MISSION STUDY

IN this day of social functions, when man's social side is being developed to a degree, it is well also to utilize sociability in the Master's work, even in mission study. As "all work and no play" has always been known to have made a dull day for poor Jack in the routine of life's duties, so it may be if in a prescribed course of study the social side be neglected, that interest will be found to lag. In one mission study class of three years' existence sociability has always been a pleasing feature. Perhaps a glimpse of one of these social events held during the study of *China's New Day* may prove helpful to those studying the same book or may be changed or enlarged upon to meet the demands of some other text-book.

The decorations on this particular occasion were quite Chinese, a tiny Buddha standing sentinel on the mantelpiece with no danger of a sense of loneliness as he gazed upon the Chinese pictures and curiosities placed about him. The rooms were lighted with Chinese lanterns and burning punk filled the air with an imitation Chinese incense. As soon as all the guests had assembled, the electric lights were turned on and attention paid to the programme proper.

Recitations were given and the playing of the duet "Chop Sticks" was followed by the reading of the history of the organization and activities of the class. The guests were next asked to behold a queucless cardboard Chinaman tacked on the wall, then each one was blindfolded and given an opportunity to pin

a black paper queue on the proper spot, thus bringing into play the first chapter, "The Break with the Past." The copy of the Chinaman was an enlarged one taken from the back of Dr. Headland's book, *The Young China Hunters*.

All were now asked to display their ability to eat rice from a bowl with real chop sticks, without allowing these to touch the mouth. The experiments caused a great deal of merriment. To settle the equilibrium of the class, the sage game of "Advice" was played, giving each one a chance to put his best thoughts in this line on paper, to be read and appropriated by his neighbor. Refreshments were served to suit American taste, the only suggestion of China being the preserved ginger and the pretty paper napkins, and as a closing feature "firecrackers" were passed with the remark that "Fireworks were invented by the Chinese." At a hint from the hostess the short string exposed to view was pulled out and a roll of paper appeared upon which was typewritten a short verse from Dr. Headland's book, *Chinese Mother Goose*. One has only to peruse this fascinating book to realize how much this part of the programme was enjoyed as each one read in turn the sentiment expressed in his "cracker." The covers of the "crackers" were made by wrapping red kindergarten paper around a lead pencil, pasting it into position and then cutting it into proper lengths.

WILKINSBURG, Pa. (Miss) Nannie M. Holliday.

A CORRESPONDENT suggests that in renewing their own subscriptions to WOMAN'S WORK our friends should add another subscription for some home missionary who would like to receive the magazine. This has often been done,

when no special name is sent one is obtained from the home mission office. Our January, 1914, number will be issued before Christmas so that any who wish to make a Christmas gift of a subscription may begin with that issue.

A BANNER YEAR

SECRETARIES of Literature are asked to help make this a "Banner Year" for *Over Sea and Land*. There are over a million children in Presbyterian Sunday-schools. At least two-thirds of them are just the right age for *Over Sea and Land*—under thirteen. It is of utmost importance to the future of our work that this great number of unenlightened children should have Presbyterian mission work put before them; that they should be made to feel that it is the work of their church of which they should be justly proud, and in which they can in some way help. The only magazine which tells the news of Presbyterian missions for the young people is *Over Sea and Land*. Every Sunday-school should subscribe in quantity so every child can take the magazine home. Samples free. Address Room 1113, 156 Fifth Ave., New York.

A CONFERENCE OF CHINESE WOMEN IN CHINA

OUR missionary, Miss Grace Rowley of Weih-sien, gives an interesting account of a woman's conference held in their compound, where over three hundred Chinese women had gathered, the conference lasting for ten days.

We fortunately have a programme of the topics that were discussed. There was a com-

mittee of Biblewomen to assist in management and also a Red Cross committee to look after the sick. The last day of the conference graduation exercises of the girls of the high school were held. There were three girls among the speakers, and all were proud of them. All this gave a new impetus to the women who were present to send their daughters and granddaughters to school.

Some of the topics discussed were: Benefit of education for women; changes in marriage customs; duty of mothers-in-law to daughters-in-law and *vice versa*; woman's duty to her country; gossip, foot-binding, adornments; how women and children should keep the Sabbath; consecration of children to the Lord.

(Mrs. E. V.) Pauline F. Robbins.

SAN FRANCISCO.

EVERYLAND, the attractive magazine for girls and boys over ten years of age, has passed from the hands of Mrs. Peabody into those of the Missionary Education Movement. The editorial board will represent the Central Committee of United Study of Missions, the Council of Women for Home Missions and the Missionary Education Movement. The editor will be Miss Susan Mendenhall. Mrs. Montgomery and Mrs. Peabody will still be heard from in the pages.

THE *International Review of Missions* would be a valuable addition to your Public Library as a scientific quarterly for reference. The price is two dollars a year, and one seeking culture in missions cannot afford to miss this rare contribution. Miss Leavis, West Medford, Mass., agent for the Central Committee on United Study, will furnish sample copy, price seventy-five cents, and will receive subscriptions. The *Review of the Year*, by John Oldham, in the number for last January was worth more than money to one who has charge of a society.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING NOV. 18th. TOPICS: *Our Young People's Work; Latin America.*

SEPTEMBER prayer-meeting was full of interest. Mr. Hall, of the Department of Young People's Work of the Board of Publication, spoke of the preparation of the young people for the work of the future and of their training in organization in classes and in mission work by co-operating with the Boards, at the summer schools. Rev. R. E. Winn, Manchuria, gave a few words in regard to his work. Mr. M. H. Kerr contrasted the work in Africa, twenty years ago, when three white men struggled to gain boys for the school, with the present day, when they are counted by thousands, and all are eager to attend. Rev. Henry Forman, India, dwelt on the Christianizing of the thought of the people.

MRS. LAURENCE THURSTON, new Westminster Guild Missionary, has been appointed to the new Woman's College, Nanking.

We are rejoicing that we were able to send out, at this most urgent time, eight splendid new missionaries, each of whom has had experience in her own special work. Mrs. Ezra Guinther, church work, to the Philippines; Miss Bertha Lenore Harris, Extension Secretary Y. W. C. A., to Japan; Miss Lucy Bit-

tinger (writer), church work, to Woodstock School, Punjab, India. Five to China; Dr. Anne Humphreys, physician, to Tooker Hospital, Soochow; Miss Adelaide Primrose, Johns Hopkins nurse, to assist Dr. Hills, Chefoo; Miss Anna E. Kidder, teacher, to Shanghai; Miss Elizabeth Faries, daughter of our mission study secretary, and our efficient field secretary of last year, with her Bryn Mawr classmate, Miss Katharine Arthurs, to True Light Seminary, Canton.

MISS GERTRUDE SCHULTZ, well known as our secretary for Special Work, has resigned from the Board of Directors to fill the place of Miss Faries as field secretary for one year. Requests for her services may be made to Mrs. Wm. Waters, secretary for speakers.

We are sorry to report, on account of ill health, the resignation of Mrs. J. K. Lessey from the Board of Directors.

LEAFLETS: *Historical Sketch of Missions in South America* (revised), 10 cts.; *An Endless Chain; A Mission Under a Mulberry Tree; Wonder Stories from Latin America; Wonder Stories from Mexico*, each 3 cts. 75th Anniversary Series, *Guatemala, South America; Boy Life in Mexico; A Child's Day in South America*, each 2 cts.

NEW LEAFLETS: *Is Old Persia Ready for a New Birth?* (Prof. Beach, Yale University), 5 cts., 50 cts. per doz.; *The New Woman in Persia* (Miss Annie Stocking, Teheran, Per-

sia), 2 cts., 20 cts. per doz.; *Hospitals in Persia* (revised), 3 cts., 30 cts. per doz.; *The Testing of a Mission* (West Africa); *Foreign Missions and Current Events*; *The Up-to-Date Missionary Leader*, free.

Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome.

THE BOARD OF THE NORTHWEST is congratulating itself, because Mrs. Albert Berry has consented to return to the presidency. It was a source of great regret to us when we were forced to accept her resignation a few years ago. We are especially glad this year, when we are losing some of our best workers, to have the chair filled by one so capable, and one who has a firm grasp and a clear understanding of all our problems. We received sorrowfully the resignations of Mrs. Robinson, Mrs. Hardin and Mrs. Millar.

WE mourn with our beloved friend and officer of the Board, Mrs. Robert Wells, the death of Mr. Wells. It came to many of us who are away from the city as a very sudden shock.

ONE of the most admirable school reports we have ever read, sent by Miss Allen and written by Miss Stocking of the Iran Bethel Girls' School, Teheran, Persia, says: "I wonder if I might make a plea for some pictures, small cards for the little ones and larger ones that might be framed for the larger girls. We like to have these as prizes and our stock has very much diminished. Also, if any society would like to send some dolls for the primary girls we should be more than delighted. Books for the older scholars would be most acceptable, for they delight in reading English books. Of course we should want them of an especially uplifting nature, that no one might be offended in any way. Those girls who have read *The Other Wise Man*, by Dr. Van Dyke, are simply delighted." Address care of American Presbyterian Mission, Teheran, Persia, via Berlin and Baku.

REV. E. M. WHERRY, D.D., and Mrs. Wherry, gave delightful talks in Room 48, one Friday morning before turning their faces once more toward Ludhiana Station. That weighty problem, how to provide primary education for the wives and children of the thousands of converts from the "untouchables," was plainly shown. "That the number of women sent as missionaries far outnumbers the men in no degree cancels woman's responsibility there, for while missionary women can do much for the evangelization of the men of India, the women of that land can be reached only by women." The need was emphasized of three teachers of high ability, one for Woodstock, one for Dehra and one for the Woman's Christian Medical College at Ludhiana.

ANOTHER call for a medical woman comes from Tsinanfu, unusual not only in the urgency of the need, but in that the money for salary, outfit and cost of journey is already fully provided,

LEAFLETS: *Latin America—A Mission School Under a Mulberry Tree*; *Foreign Missionary Programmes, Series II*; *An Endless Chain*, *Wonder Stories*, each 3 cts.; *The Case for Missions in Latin America*; *Guatemala, The Land of the Burden Bearers*, each 2 cts.

OTHER LEAFLETS: *Everywoman, A Parable*, 5 cts.; *The Chinese Woman vs. The American Woman*; *A Missionary Dollar and What It Does* (Exercise for Mission Bands), each, 2 cts.

Do not send orders for leaflets, Year Books or other literature to WOMAN'S WORK but to your own Headquarters.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

A CAMPAIGN for raising funds for New China was inaugurated by the Assembly's Board of Foreign Missions, with the approval of the General Assembly, to raise in three years from March 15th, 1912, \$735,630. The six Women's Boards were asked to raise \$300,000 of this amount beyond their regular contributions for the work of the Board. In apportioning this according to the rules of Central Committee the *pro rata* share of our New York Board was \$69,600, but we have asked from our societies \$75,000, or \$25,000 each year. Last fall a statement in regard to this with accompanying pledge was sent to all our presbyterial societies and we hope was distributed by the secretary to the local auxiliaries. We have not received as many pledges as we anticipated. Up to the present time, September 15th, we have received \$33,145, leaving \$41,855, which we hope may be given by March 15th, 1915. Some of our societies have as yet made no contributions, others have given small amounts and others have made large gifts.

A MATTER much emphasized at the Conference of presbyterial presidents in Rochester last April and worth recalling now at the beginning of the winter's work, was the importance of personal acquaintance among presbyterial officers and the women's societies as an aid to mutual understanding and active co-operation. With this end in view, the synodical president of the Kentucky societies visits her five presbyterial societies, talking over with their officers the special needs of their societies, as well as the policy and plans outlined for them by the Synodical Executive Committee, and, in some of the larger presbyterial societies of New York, the women's societies are grouped in districts to be visited by some officer of the presbyterial society. Personal knowledge of the societies begets interest and intelligent understanding of their aim and accomplishments and personal acquaintance leads to cordial comradeship in the greatest work in the world.

A FAREWELL meeting was held for those returning, after furlough, and those going for the first time to Persia, on Tuesday, September second, in the Assembly Room. Miss Helen Shaw, our newly appointed missionary, told of her delight in being able to testify for the

Master during the summer and of her joy in being permitted to go to the foreign field.

Dr. WHITE, who has but recently returned from a visit to the mission field, led the noon prayer-meeting on Tuesday, September ninth, at which time we bade farewell to ten missionaries who were about to sail for India. Miss Adelaide Browne, Miss Helm and Miss Rebentisch were returning after furlough and Miss Emily Peterson, newly appointed, all belonging to our New York Women's Board. Miss Browne spoke and left with us this thought, *Jehovah El Shaddi* (God is sufficient).

SOME months since a box of old coins "which had been long treasured" was left at our office without name. We take this method of notifying the giver that they sold for \$5.33, which has been credited to the fund for New China.

LEAFLETS ON LATIN AMERICA: *An Endless Chain; Schools and Colleges in South America; Wonder Stories; A Mission School Under a Mulberry Tree*, each 3 cts.; *Mission Work in Valparaiso; Venezuela and its Needs; What One Brazilian Girl Did*, each 2 cts.

NEW LEAFLETS: *How, an Unfolding of Presbyterian Foreign Missionary Organization*, 1 ct., 10 cts. per dozen; *Suggested Literature for the study of The King's Business*, free.

✂ Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters

From San Francisco

920 Sacramento St. Meetings 10.30 and 1.30 every first Monday of each month. Executive meeting every third Monday. Prayer-service first and third Monday, from 12 till 12.30.

SEPTEMBER first was Young People's Day. A large audience, and a full meeting was the result. Dr. Caroline Merwin gave an animated talk on China, her farewell before returning to her field. Mr. McCune entertained the young people with reminiscences of Korea. His happy face and his enthusiasm is indicative of his love for the people there.

THREE young men candidates seemed to be full of the spirit of missions. Mr. Clarence Day, son of Professor Day of Oxford College, Mich., has yet another year in our Seminary at San Anselmo. Earl Cochran and Henry Wilkie are Student Volunteers from the University. Miss Alberta Jackson of the First Church, San Francisco, led the prayer service at the close of the morning session.

MISS CAMERON leaves soon for a two months' vacation in Eastern cities. During her absence Miss Nora Bankes, her assistant, can do the rescue work, and overlook the Home, to Miss Cameron's great satisfaction.

MRS. ROBERT RANKEN of St. Louis told us at the luncheon table some pleasant things about our sister Board of the Southwest, which she represented. Mr. Ranken also smiled his approval of her enthusiasm.

AN Order of Recruits for the ministry and missions of the Presbyterian Church was instituted by the Christian Endeavorers in October, 1912, at Red Bluff. The first annual gathering of the Order has recently been held at the Theological Seminary, to continue for five days.

A STUDENT COMMITTEE of the Occidental Board has been organized, with graduates of the University of California, Stanford University, and Mills College as members, Mrs. Ernest F. Hall, Student Secretary, Chairman. It will work in connection with the National Presbyterian Joint Committee on Student Work in New York, of which Mrs. Dwight E. Potter is Secretary.

ONE steamer sailing on September tenth could not take all the missionaries for the Orient, so another was chartered for the eleventh. Thirty-eight missionaries in all sailed. Many of them are new, and all Presbyterians.

LITERATURE: *Report of Visit of Robert E. Speer to South America, Seventy-fifth Anniversary Series, Guatemala, South America*, Bible-Study course, Westminster Guild, *Women of the Bible, How God Uses Our Talents*. Free.

✂ Do not send orders for leaflets, Year-Books or other literature to WOMAN'S WORK but to your own Headquarters.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2.30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

It is encouraging to come together after the vacation separation and "find the same dear faces in the old familiar places," with earnestness renewed for the fall activities. Each secretary reported letters sent out, plans for conferences and various efforts to be put forth, all of which will be heard of from time to time.

LAST month you heard how and why Miss Van Vranken had been given to Ellensburg Church women by the missionary society of First Church of Seattle, and how the Board was able almost at once to offer the latter church Miss Louisa Lee in her stead. This reminder will enable all to appreciate the following story contained in a letter written by Mrs. Clarence White, president of the woman's missionary society of Seattle First: "About a year ago, when it was decided that Sarah McRobbie, a member of our church, would be ready this fall to go as a nurse to India, our church ladies decided to assume her support. We have talked of it at every missionary meeting since. About four months ago the several women's organizations of our First Church perfected the organization of a Federation, and at the first meeting for business held in May, the Federation voted to ask the women's organizations to assume the support of Miss McRobbie, as going from the entire church and not under the care of the missionary society alone. The different societies and Bible classes all gladly responded to the request. The session will apportion the amounts to each organization. *This action of our Federation INCLUDES EVERY WOMAN IN OUR CHURCH.*" This is indeed a splendid step forward. It is one well worth imitating by all our churches. Mrs. White writes further of an interesting event: "Last Friday evening (July 25th) our Federation gave a reception to Miss McRobbie, and as Miss Lee was a granddaughter of one of our members, we gave the reception for both of them. They

both with their parents received with Dr. and Mrs. Matthews. Dr. Matthews was delighted to know that both our girls would go out as our missionaries, and he announced that word had come from the Board making it possible for us to care for Miss Lee as well as Miss McRobbie."

Miss LEE goes as a teacher and Miss McRobbie as a nurse to Allahabad, India. Both are gifted, well equipped young women and won the hearts of all our Board officers when they passed through headquarters on their way to San Francisco.

At our last Board meeting a bright, cheery

letter from Mrs. Clarence Steele was read. She told how she and little Lois May, five months old, were well and her husband quite as well as at home. Both are glad to be in Bangkok and feel it is the very best place for them. A letter from our Mrs. E. T. Allen of Persia was good to hear. Another letter from Laos gave particulars about our dear Ruth Beebe's illness and death after her brief work there. Sweet, brave and lovely, her influence lives on.

All study helps and books are in the depository.

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RECEIPTS TO SEPTEMBER 15, 1913

By totals from Presbyterian Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

BIRMINGHAM, A.,	\$64.05	MAUMEE,	\$2.00
BLAIRSVILLE,	267.50	NASHVILLE,	84.50
BUTLER,	311.65	NORTHUMBERLAND,	462.65
CATAWBA,	9.07	PHILADELPHIA,	1,932.10
CHESTER,	585.00	PITTSBURGH,	2,776.50
FLORIDA,	12.00	STEBUENVILLE,	219.00
HOLSTON,	31.25	WEST TENNESSEE,	81.75
HUNTINGDON,	351.75	ZANESVILLE,	273.00
KITTANNING,	134.05	Miscellaneous,	290.70
MARION,	398.05		

Receipts from Ang. 15th to Sept. 15th,	
Regular,	\$6,999.22
New China Fund,	\$1,287.35
	\$8,286.57

Total receipts since March 15th,	
Regular,	\$42,433.44
New China Fund,	10,003.29
Special Gifts to Missionaries,	10.00
	52,441.73

(Miss) SARAH W. CATTELL, *Treas.*,
501 Witherspoon Building, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest

ABERDEEN,	\$169.00	FLINT,	\$23.00
ADAMS,	17.60	FORT WAYNE,	231.61
ALTON,	207.00	FREEPORT,	37.00
BLOOMINGTON,	428.68	GUNNISON,	71.00
BOX BUTTE,	21.00	INDIANA,	300.62
CHEYENNE,	49.00	IOWA,	212.27
CHICAGO,	5,792.49	IOWA CITY,	56.00
CORNING,	419.80	KALAMAZOO,	76.23
COUNCIL BLUFFS,	95.00	LAKE SUPERIOR,	110.00
CRAWFORDSVILLE,	245.08	LANSING,	142.25
DENVER,	404.50	LOGANSPORT,	158.85
DETROIT,	237.25	MANKATO,	193.00
DUBUQUE,	145.80	MATTOON,	254.65
DULUTH,	125.00	MINNEAPOLIS,	828.04
FAROO,	52.04	MONROE,	77.00

MOUSE RIVER,	\$23.27	RUSHVILLE,	\$27.00
NEBRASKA CITY,	207.35	ST. CLOUD,	70.00
NEW ALBANY,	188.70	ST. PAUL,	589.70
NIORRARA,	22.60	SIoux CITY,	375.00
PEMBINA,	26.00	WATERLOO,	187.50
PETOSKEY,	43.00	WHITEWATER,	202.82
RED RIVER,	37.00	Miscellaneous,	37.71
ROCK RIVER,	196.00		

Total for month. (including New China Fndd, \$1,283.90)	\$13,466.41
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Total from March 15th. (including New China Fund, \$7,533.75.)	51,697.69
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Mrs. THOS. E. D. BRADLEY, *Treas.*,
Room 48, 509 South Wabash Ave., Chicago.

Women's Board of Foreign Missions of the Presbyterian Church

BUFFALO,	\$192.00	NEW YORK,	\$195.00
CHAMPLAIN,	50.00	SYRACUSE,	159.00
CONNECTICUT VALLEY,	55.00	WESTCHESTER,	94.00
HUDSON,	51.00	Interest,	300.00
JERSEY CITY,	1,015.50	Miscellaneous,	100.00
LONG ISLAND,	312.20		

Receipts from August 15th to Sept. 15th,	
Regular,	\$1,750.95
New China Fndd,	772.75
	\$2,523.70

Total since March 15th,	
Regular,	\$78,984.84
New China Fndd,	8,398.98
	\$87,383.82

(Miss) HENRIETTA W. HUBBARD, *Treas.*,
Room 818, 156 Fifth Ave., New York.

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	\$13.61	HOUSTON,	\$76.50
ARKANSAS,	40.80	IRON MT.,	10.50
AUSTIN,	99.75	JEFFERSON,	11.04
BROWNWOOD,	42.25	JONESBORO,	12.00
CARTHAGE,	277.40	KANSAS CITY,	364.25
CIMARRON,	44.15	KIRKSVILLE,	126.80
CHOCTAW,	4.00	LARNED,	104.50
DALLAS,	149.35	LITTLE ROCK,	5.15
EL RENO,	28.00	MCALESTER,	8.35
EMPORIA,	66.00	MCGEE,	113.99
FT. SMITH,	66.10	NEOSHO,	299.40
FT. WORTH,	185.50	OKLAHOMA,	93.62
HIGHLAND,	100.50	OSBORNE,	44.05
HOBART,	8.70	PARIS,	84.45

PECOS VALLEY,	\$13.00	ST. LOUIS,	\$1,224.00
SALT RIVER,	139.00	TOPEKA,	358.25
SANTA FE,	21.50	TULSA,	48.00
SEDALIA,	124.00	WACO,	187.50
SOLOMON,	91.00	WICHITA,	367.50
ST. JOSEPH,	141.00	Miscellaneous,	19.85

Total for Ang. and Sept.,	\$5,215.31
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Total to date,	11,674.48
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China Campaign Fund for Sept.,	\$422.75
" " to date,	1,734.05

Mrs. WM. BURG, *Treas.*,
708 Odd Fellows Bldg., St. Louis, Mo.

Woman's North Pacific Board of Missions for Second Quarter, Ending Sept. 15, 1913

ALASKA,	\$3.00	OLYMPIA,	\$62.00
BELLINGHAM,	27.00	PENDLETON,	2.00
BOISE,	89.91	PORTLAND,	469.00
CENT. WASHINGTON,	243.75	SEATTLE,	324.85
COLUMBIA RIVER,	41.00	SOUTHERN OREGON,	28.00
GRANDE RONDE,	22.00	SPOKANE,	137.50
KENDALL,	18.00	WALLA WALLA,	44.00

WENATCHEE,	\$16.75	WILLAMETTE,	\$100.75
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Total for quarter ending Sept. 15, 1913,	\$1,629.51
Total since March 15, 1913,	3,433.91

Mrs. JOHN W. GOSS, *Treas.*,
324 East 21st St., North, Portland, Oregon.

